№ 11.

THE TERROUR OF THE WORLD, AND REFUGE OF THE GODLY, IN Sickly Times,

A SERMON.

OCCASIONED

By the late GENERAL SICKNESS in *England*, and other Parts of *Europe*.

Preached to a Proteſtant Congregation *in this City on* Sunday *the* 31*ſt of* Auguſt, 1712.

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THE TERROUR OF THE WORLD, &c.

PSALM XCI. 5. 6.

Thou ſhalt not be afraid for the Terrour by Night: Nor for the Arrow that flieth by Day:
Nor for the Peſtilence that walketh in darkneſs: Nor for the Deſtruction that waſteth at Noon-day.

IF the ſerious *Chriſtian* never fails to diſcern, and to adore the Allwiſe and Almighty *Hand* of his *Heavenly Father*, even in the *minuteſt* Accidents of Life, and ſuch as are made ſlight of, and overlook'd by a *careleſs World*, how much more then ought he to take Notice of *National Viſitations*, whereby not only whole *Families* and *Cities*, but entire *Countries* and *Kingdoms* are ſhaken by

Heaven? And if the leaſt *Touch of Sickne*
affords abundant Matter of Speculation to
Child of God, both on the adorable *Juſtic*
and *Mercy* of the *Great God*, as thereb
temporally Puniſhing Sin, and at the ſam
Time Calling to Repentance, how muc
more then muſt *General Diſtempers* and *Ep*
demical Diſeaſes as over-run vaſt Tracts o
the Habitable World, and *whereby* even th
moſt Worldly and Wicked are terrify'd an
awaken'd? How much more then, I ſay,
ought we to ſtand ſtill, and to conſider, an
to make this Godly Uſe of them, duly t
weigh from whence they come, from a *Juſt*
and *Provoked God*, and to what they ſhoul
lead us, to *Repentance* and a *Religious Life*?

Dearly Beloved, and who amongſt yo
uſeth to take but the leaſt Notice of *God'*
Finger in the Government of this World
and is not at this Time fully convinc'
that theſe very *National Viſitations* have now
befallen us? When the dreadful Plagu
hath near Eight Years together been ragin
in *Our Part* of the *World*, I mean in moſ
Places of *Europe*, and been actually *Walkin*
about in *Darkneſs* from the Borders of th
South to the *Eaſt*, and from the *Eaſt* to th
North, and is now from the *North* drawin
nigh to the *Weſt*, I mean to this very *Coun*
try where we live in, as the ſad Account
from Abroad do, from Poſt to Poſt, inform
us. Nay: And when *We* ourſelves have i
this preſent *Summer Seaſon* felt a *Genera*
Diſtempe

Diſtemper in our own *Houſes* and *Cities*, which, tho' not quite Mortal, is yet unaccountable, and by the *Swiftneſs* of its *Flight* thro' *Holland*, *Flanders*, *Germany*, and *France*, moſt like unto an *Epidemical Diſeaſe*; nay, and as ſome ſkillful in Nature will have it, is actually a *Forerunner* of the terrible *Peſtilence*.

And what do you think therefore, does it not behove us for *Once* to ſtand ſtill, and in the *Houſe of God publickly* to take Notice of theſe his *Publick Judgments*, in Order to awaken and exhort one another to *Repentance*, that theſe *Viſitations* of the *Neighbouring Nations* and of *Ourſelves*, may be truly ſanctified to us, and we in Time prepar'd, if perhaps this *terrible Day* and *Deſtroyer* might, for the encreaſing *Sins* of the Land, come *quickly?*

For which End I have choſen to Day the Words of the Holy *Pſalmiſt* in the Text; which are at once a lively and comforting *Exhortation* of the *Spirit* of the *Lord* to the *Godly*, not to be *afraid* even in the moſt *terrible Time* of *Plague*; the *Dreadfulneſs* of *which He* at the ſame Time deſcribes by the moſt *Pathetical Expreſſions*, and *Mournful Similies*; of TERROUR BY NIGHT, the ARROW THAT FLIETH BY DAY, the PESTILENCE THAT WALKETH IN DARKNESS, and the DESTRUCTION THAT WASTETH AT NOONDAY: In Order to ſhew how at *all* Times, and

and in *all* Places it is *alike* Killing and Deſtroying, and moſt frightful and ghaſtly.

Tho' not, as it is ſaid, to the *Godly*, *who ſhall not be afraid of it*, as the following Expoſition will more amply convince us, conſidering together in the *Name* and *Fear* of the *Lord* theſe TWO *Particulars*, as,

Firſt, The *Greatneſs* and *Univerſality* of *Terrour* in a *People* viſited by the dreadful Diſtemper the *Peſtilence*, as it is expreſſed in the foreſaid moſt *Pathetical Expreſſions* and *Mournful Similies* by the *Spirit* of the *Lord himſelf*; but then

Secondly, Alſo the *Greatneſs* and *Fullneſs* of *Comfort* promiſed to the *Godly* in theſe very *Days* of *Terrour*, by the ſame *Spirit of Truth*; how *they ſhall* even then *not be afraid.*

To which you are to tend a true and holy Attention: For whether this Judgment is to befall *Us* and this *Sinful City* now or hereafter, we have at all Times Reaſon enough to humble ourſelves before a provoked God, and, in true Holineſs and Godlineſs, timely to prepare ourſelves, whenever this Deſtroyer ſhall come nigh our Dwelling: Truly, the Neighbouring Nations ſhould be a Warning and awakening Example to us, many of whom who do now actually feel this ſmarting Rod, could, but a little while ago, hardly be brought to believe

lieve it. O let therefore no Body obſtinately perſevere in his Sins, but turn heartily from your own Ways unto the Lord! If perhaps thereby he might once more be moved to Mercy. But Thou, O Holy and Righteous Judge of the World! Thine Holy and Righteous Will be done! But O then ſpare thy People! And if thou haſt a Mind to rebuke us, O Lord, do it not in thine Anger, neither puniſh us in thy hot Diſpleaſure like the Ungodly, but let it be a Fatherly Chaſtiſement to us, which we, as thy faithful Children, may be alſo willing and ready to take upon us, in Order thereby to be drawn unto thee, and to be freed from Everlaſting Plagues and Torments hereafter; that we may neither be fearful as the Wicked, but with a holy Courage, as under the Almighty Shield of thy Protection, and through the precious Merits of our Redeemer, walk even through the Valley of the Shadow of Death. Hear us, O Lord, and help us; ſave us, O Lord, we beſeech thee, and ſend us thy Proſperity! *Amen.*

Firſt, then are we to conſider both the *Greatneſs* and *Univerſality* of *Terrour* in a People viſited by the dreadful Diſtemper the *Peſtilence:* Truly, here is no Need for an ample Deſcription, ſince ſad Experience of former Times does inform us enough of it; and ſuch amongſt you here preſent, as either are ſo far advanc'd in Years, or whoſe

Lot

Lot it hath been lately as to have lived in Places visited by this Divine Judgment, and can re-collect your Memory, will be to the full convinc'd with me! Or if you please to look into the Histories thereof, both in Former and Latter Ages, there you will every Time be brought into a most dismal and terrible Field of Slaughter, and behold everywhere about you nothing but pale Death in its most ghastly Figure, and, by Consequence, meet with nothing in all the Houses and Streets of the City but *Terrour*.

Yet, notwithstanding all this, hath the *Supream Wisdom* and *Spirit of God* thought it necessary, not only to give in my *Text* of this in itself *terrible Distemper*, yet a *terrible Description*, but to have it inserted also in one of the *publick Psalms* to be sung in his *Holy Temple*; that *First* the Severity of his Judgments upon a sinful World might the better, and with a greater Attention, be consider'd, and thereby Mankind moved to a thorough Humiliation and Repentance; and *Secondly*, That the Greatness and Strength of the Confidence of the Godly, under the All-sufficient and Almighty Protection of their Heavenly Father, might thereby be render'd more conspicuous, and the World convinc'd, how, even under these dreadful Visitations, they have nothing to fear. For these and the like Reasons goes the Spirit of God about this sad Description of the *Plague* in these most *Pathetical Expressions* and

Mournful

Mournful Similies; *First*, in general, under the Name of TERROUR BY NIGHT, and the ARROW THAT FLIETH BY DAY, in the 5th Verſe; and then gives, *Secondly*, a nearer and more diſtinct Explication of it in the 6th, by Calling it downright, THE PESTILENCE THAT WALKETH IN DARKNESS, and the DESTRUCTION THAT WASTETH AT NOON-DAY. In a Word, by theſe *ſeveral* Names and Similies is deſcribed *one* and the *ſame dreadful Sickneſs unto Death*, from its *ſeveral* terrible *Effects* it cauſes and hath upon both Minds and Bodies of the infected Mortals; as,

First, TERROUR BY NIGHT, or, as ſome tranſlate it, NIGHTLY HORROUR, becauſe in the *Plague Time*, and whilſt this ſevere *Judgment* is laſting, Men are in a continual *Anxiety* and *Fear*, not only for this Scourging *Rod* of God in *general*, but alſo every one about his own *Condition* in *particular*, as uncertain when, where, and how ſoon it might reach themſelves and their Dwellings: Hence is every where *Dread* and *Amazement!* More eſpecially in the ſolitary *Night-Time*; wherein, as People can ſo little ſleep for *Terrour* as they are fit to go about their Calling in the Day, ſo are they the more at Leiſure attentively to behold the Dreadfulneſs of this Puniſhment, and hence hath it this firſt Denomination of *Horrour*, of NIGHTLY HORROUR, or

TERROUR BY NIGHT; becauſe it
what this Contagion carries naturally an
neceſſarily along with it; as the *Holy Pſalmi*
in other Places is uſed to deſcribe the mo
vehement *Anxiety* of the *Soul* by the *anxiou*
Thoughts of the *Night*; as in *Pſalm* vi. *ve*
6. *I am weary with my* GROANING; AL
THE NIGHT *make I my Bed to Swim*;
water my Couch with my Tears. And aga
in *Pſalm* xvi. *ver.* 7. *My Reins* alſo IN
STRUCT *me* IN THE NIGHT SEA
SONS, or, as ſome Tranſlations have
CHASTISE ME IN THE NIGHT SEA
SONS.

The *Second Name* and *Simile* of this te
rible Diſtemper in the *Text*, is THE AR
ROW THAT FLIETH BY DAY; *Fir*
becauſe it attacks Mankind as well in t
Midſt of the *Day* as in the *Night*-Time: A
Secondly, by Reaſon *both* of its *Vehemen*
and *Swiftneſs*, Striking, Wounding, a
Killing at one and the ſame Blow; and
an *Arrow* let off from the *Bow flieth* throug
the Air and hits, ſo this *Judgment* of t
Lord let looſe from Heaven *flieth* throug
whole Regions and Countries *at once*, n
moving ſlowly, and encreaſing gradually
other Sickneſſes do, but being at *once I*
fecting and *Mortal*, inſomuch that as t
Pſalmiſt goes on in the next following 7
Verſe, *innumerable Numbers* fall thereby
once, or in a very ſhort Time, *a Thouſan*
fall at thy Side, and Ten Thouſand at t
Righ

ight Hand; as in other Places of the *Holy Scripture*, the moſt piercing and ſevereſt of God's Judgments upon a ſinful World are et forth by the ſame Simile of an ARROW rom HIS BOW WHICH HE HATH BENT ND MADE READY: *For God Judgeth he Righteous; and God is angry with the Wicked every Day; if he turn not, he will wet his Sword, and hath* BENT HIS BOW, ND MADE IT READY; HE HATH LSO PREPAR'D FOR HIM THE IN-TRUMENTS OF DEATH, HE OR-DAINETH HIS ARROWS AGAINST THE PERSECUTORS. *Pſalm* vii. *Verſe* 11, 12, 13.

Thirdly, Does the *Holy Penman* go on to give us yet a nearer and clearer *Explication* of all this in the 6th Verſe, and calls it by its proper Name, the PESTILENCE THAT WALKETH IN DARKNESS, becauſe this raging Infection falls on Mankind, like inevitable Dangers or Enemies uſe to do, in the dark of the *Night*, which as they cannot be ſeen, ſo can they neither be avoided; for indeed thus actually does the *Plague* attack poor Mortals like one Man does another in the *Dark*, they being oftentimes infected with it, even before they can be aware of it, or diſcover its dreadful Symptoms; and becauſe, *Secondly*, it WALKS perfectly round, and infects not only from *Bed* to *Bed*, from *Chamber* to *Chamber*, from *Houſe* to *Houſe*, from *Neighbourhood* to *Neighbourhood*, from *Street* to

Street, from *Pariſh* to *Pariſh*, but alſo fro
City to *City*, and from one *Country*, nay fro
one *Kingdom* to another; wherein it is r
ally diſtinguiſh'd from and exceeds in Te
ribleneſs all the moſt dreadful Sickneſſes
the Univerſe; as we read of the PEST
LENCE which befell *Iſrael* in the Time
of King *David*, that it penetrated at onc
and went through from *Dan* even to *Bee
ſheba*, *Killing Seventy Thouſand Men in thre
Days Time*; 2 Samuel, *Chap.* xxiv. *Ver.* 1

The *Fourth* and laſt *Name* whereby th
Spirit of *God* deſcribes this *Righteous Judg
ment* is, DESTRUCTION THAT WAST
ETH AT NOON-DAY, or as ſome inter
pret the Original Text, THE EXTERMI
NATION, or POISON and DEATH THAT
WASTETH AT NOON-DAY: By reaſo
the *Peſtilence* does not, like other Diſeaſes
tie Men unto their Beds and Chambers, an
weakens them only, but DESTROYS th
moſt Part, and ROOTS them *out
of the Land of the Living*, ſo that
thereby are LAID WASTE and made DE
SOLATE, not only whole *Houſes* and
Streets, but alſo entire *Villages* and *Towns*
are DEPOPULATED, inſomuch that all
Trade and Commerce ceaſes, and the Graſs
begins to grow in the principal Parts of the
City at NOON-DAY, as we read of the
Streets of Jeruſalem, That the *Voice of Mirth
and the Voice of Gladneſs ſhall ceaſe, as alſo
the Voice of the Bridegroom and the Voice of*

the

the Bride, for the Land ſhall be deſolate; Jeremiah vii. *verſe* 34; for no otherwiſe is it in the lamentable Time of a thorough *ripe* and *furious* PESTILENCE.

Thus have I given you an *Explication* as ſhort, and as clear as poſſible of theſe moſt *pathetical Expreſſions*, and *mournful Similies*, whereby the *Spirit of God* thought it neceſſary to deſcribe in the *Text* both the *Greatneſs* and *Univerſality* of *Terrour* in a *People viſited by the moſt dreadful Sickneſs the Plague*. But ſee now to your further Edification.

In the *Second Place*, Alſo the *Greatneſs* and *Fullneſs* of COMFORT and CONFIDENCE which the GODLY have in THEIR GOD, and diſcover even in theſe *Days* of *Terrour*, and to which they are ſo lively animated in the *Second Part* of our *Diſcourſe*; that THEY SHALL, even THEN when all the *Wicked* do *tremble*, NOT BE AFRAID; no not even in the *Midſt* of all the foreſaid *Terrours* and *Dangers*. Indeed this is the *chief Aim* of the *Holy Penman*, as in our *Text*, ſo likewiſe throughout the *whole Pſalm*, to COMFORT the GODLY in ſuch like Days of Trouble. Thus does he begin moſt emphatically in the preceding four *firſt* Verſes: *He that dwelleth in the ſecret Place of the moſt High, ſhall abide under the Shadow of the Almighty. I will ſay of the Lord, He is my Refuge, and my Fortreſs, my God, in him will I truſt. Surely he ſhall deliver*

thee

thee from the Snare of the Fowler, and from the noiſom Peſtilence. He ſhall cover thee with his Feathers, and under his Wings ſhalt thou truſt, his Truth ſhall be thy Shield and Buckler; and then does he begin in particular in my Text: *THOU SHALT NOT Be AFRAID OF THE TERROUR BY NIGHT, NOR FOR THE ARROW THAT FLIETH BY DAY, NOR FOR THE PESTILENCE THAT WALKETH IN DARKNESS, NOR FOR THE DESTRUCTION THAT WASTETH AT NOON-DAY. A Thouſand ſhall fall at thy Side, and Ten Thouſand at thy Right-Hand, but it ſhall not come nigh thee*; and ſo on to the End of the *Pſalm*. Inſomuch that the *Godly* are here repreſented as *joyful* and of good *Chear* in *Jehovah* their *Shield*, and *Almighty God of Covenant*; of *whom* they are aſſured that, in his *infinite Wiſdom* and *Goodneſs*, he may eaſily either quite *free* them from the moſt *imminent Dangers*, or at leaſt direct *his Judgments* in ſuch a manner as they might not be *prejudicial* to them, but rather tend to their *Salvation*, and a *better Life* hereafter.

Truly this is the chief *Cauſe* of their *Reliance*, even in theſe *terrible Days* of *Peſtilence*; they knowing in the *firſt Place*, that ſuch *National Puniſhments* muſt now and then come down upon a *hardened*, and its *Crimes* from *Time* to *Time accumulating World*, wherein they, thro' Faith, uſe to glorify the Great God, and praiſe his righ-

teous

teous Judgments; as the *Spirit of the Lord* addreſſes himſelf to the GODLY in the following 8th Verſe; *Only with thine Eyes ſhalt thou behold and ſee the Reward of the Wicked.*

Secondly, Are they no leſs aſſur'd of that *common* and *general Word* of *COMFORT* given to the Faithful in this troubleſome World; which is in the *firſt* Place, *That all Things muſt work together for Good to them that love God*, Rom. viii. *ver.* 21, and by Conſequence all ſuch *National Puniſhments* which are to them but *Fatherly Chaſtiſements*; and then in the *ſecond* Place, becauſe their *Heavenly Father* and *Faithful God will not ſuffer them to be tempted above that they are able, but will with the Temptation alſo make a Way to eſcape, that they may be able to bear it.* 1 Corinth, x. 13. which is altogether very energetically expreſs'd in the following 9th, 10th, 11th, and 12th Verſes of the *Pſalm*; *Becauſe thou haſt made the Lord which is my Refuge, even the moſt High thy Habitation, there ſhall no Evil befall thee, neither ſhall any Plague come nigh thy Dwelling, for he ſhall give his Angels Charge over thee, to keep thee in all thy Ways, they ſhall bear thee up in their Hands, leſt thou daſh thy Foot againſt a Stone.*

But then *Thirdly* and *Laſtly*, is well the chiefeſt of all their Motives of this *Godly Chear*, becauſe they have not the ſame Reaſon to fear *Temporal Death*, as the *Ungodly*, for it is that

that dreadful *Messenger*, this pale grisly *Death*, which makes the *Plague-Time terrible*; but now do we very well know that the Faithful have no more cause to dread it, and, by Consequence neither *Pestilence* or any sort of *Sickness* whatever, for the *Lord Jesus our Redeemer* hath, by his *Death* and *Resurrection*, freed them from the *Pangs* of *Death*, insomuch that it is no more a *Punishment*, but a meer *Fatherly Chastisement* to *them*, for *He hath taken away the Sting of Death and the Victory of the Grave*; 1 Cor. xv. *verse* 55. So that, if we do rightly consider it, *Death* is not at all hurtful, but rather Advantageous, and, instead of Terrible, more joyful to them, because by it only they step over out of this World of Tribulation into eternal Joy, and out of the Miseries of this Life into everlasting Glory, and it proves a most agreeable *Rest* to them, a Limit to all their Sorrow, and a sure Path to Heaven, their Habitation of Life; then do they really, I say, *Rest from all their Labours, and their Works do follow them:* Nay, of this *COMFORT* of the *GODLY* an express Testimony was given, and a Voice heard from Heaven to say, *Write*; let it be an everlasting Monument for the Faithful hereafter: *Blessed are the Dead which die in the Lord from henceforth*; *yea, saith the Spirit, that they may rest from their Labours, and their Works do follow them*; Revelat. xiv. *verse* 13.

And what do you think now, Dearly Beloved,

loved, if a ſerious Chriſtian in the Plague-Time, even in the moſt furious Plague-Time, be either by Day or by Night thus converſing with himſelf, and taken up with the like Godly Meditations, and moſt delightful Contemplations of his approaching Deliverance and immortal Bliſs, how is it poſſible for him, I ſay, to be any Ways intimidated, or to harbour the leaſt Fear? No ſure, he cannot in the leaſt? For the *moſt Mighty* ſtands at his Side, the *Lamb of God*: and *Lion of the Tribe of* Juda, *his Redeemer*, Jeſus, *STRENGTHENS him*; nay, this *Faithful Shepherd* and *Heavenly* David, as he many Times made his *Faithful lie down in green Paſtures, and led them beſide the ſtill Waters* in their *Life-Time*, ſo does he no leſs *COMFORT* and *Conduct* them by the *Almighty Staff* of his Aſſiſtance *through the Valley of the Shadow of Death*; *Pſalm* xxiii. *Verſe* 2. – 4. So that *they need fear no Evil*, and may, in the *fierceſt Peſtilence*, be courageous *and bold as a Lion*, and go about their ſeveral Callings, and Friendly Offices which they owe at ſuch Times to their ſick Relations and Neighbours, into the moſt infected Houſes without the leaſt Concern; for the *Holy Pſalmiſt* ſays further, and concludes from the 13th Verſe to the *End*, that they ſhall be in *no Danger even in the Midſt of Dangers: Thou ſhalt tread upon the Lion and Adder; the Young Lion and the Dragon ſhalt thou trample under Feet: Becauſe he*

 hath

hath ſet his Love upon me, therefore will deliver him; I will ſet him on high, becauſe he hath known my Name; he ſhall call upon me and I will anſwer him; I will be with him in Trouble; I will deliver him, and honour him with long Life will I ſatisfy him, and ſhew him my Salvation. So that the *GODLY*, tho they may by human Nature be fearful, and at firſt Sight of the King of Terrours be ſomewhat ſtartled, yet by their *moſt holy Faith* do they conquer alſo this laſt *Fear* and neither the moſt *terrible Plague or Death is any more terrible to them*; and in this *Senſe* ſays the *Spirit of* God, and we conclude this *Second Part*; *THOU SHALT NOT BE AFRAID.*

Application.

Now would to God this could be ſaid of you all here preſent, at the approaching Hour of your Death, or in caſe this terrible *Contagion* ſhould at any Time overtake you; that you might then be in that *happy State* as *not have any Reaſon to fear!* but to *live* and to *die* in this *faithful Confidence*, and in a *full Reliance* on the *Salvation of your God of Covenant*, and *Heavenly Father*, who as he certainly *ſanctifies* all the *Afflictions* of his Children in *general*, ſo does he, by the *precious Blood of his Son*, *remove* likewiſe all what hath any *Affinity with* the *Conſequences* of Sin, in this *Judgment* in *particular*.

But

But whether it ſhall for this Time befall us, and be let in upon this *ſinful Kingdom* and *City*, we will not tell, tho' there are ſeveral *ſtrong* Reaſons to apprehend it, and *Reaſons* indeed both *natural* and *ſupernatural*.

The *Natural ones* are ſummarily theſe, becauſe of this *Infecting Diſtemper* having *continued* for ſeveral Years together in *our Europe*, and being gone round almoſt all *Parts* of *it*, except the *North* and *South-Weſt*; whence it is very naturally to be feared that it will ſpread its *Infection* yet further about, and reach at laſt alſo *our Borders*, if a *hearty National Repentance*, and an *extraordinary Mercifulneſs of Heaven* does not prevent it. And beſides that, many *Obſervers* of *Nature* and *Times* will have it that our laſt *unaccountable Summer Sickneſs*, which has ſo ſwiftly over-run theſe *North* and *South-Weſt* Parts as yet untouch'd before, to be a *Preparation* for that *terrible Deſtruction*, which however, the Great *God* and *Supreme Over-Ruler* of *Nature* knows only.

Yet can we *Secondly* give many *Supernatural*, or *Spiritual Reaſons* for it, and verily as *many* as there are crying *National Sins* in this *Kingdom* and *City*; for they only bring theſe *National Judgements* down upon us, as the *Lord Himſelf* hath declared in *Leviticus* xxvi. 23. 26. *If ye will not be reformed by me by theſe things, but will walk contrary unto me, then will I alſo walk contrary unto you, and will puniſh you yet ſeven*

Times for your Sins; And I will bring a Sword upon you, that shall avenge the Quarrel of my Covenant, and when ye are gathered together within your Cities, I will send the Pestilence among you, and ye shall be delivered into the Hands of the Enemy. And again, *Ezek.* xiv. 13. 19. says the same Righteous God that *when the Land sinneth against him, by Trespassing grievously, then will he stretch out his Hand upon it, and will send a Pestilence into that Land, and pour out his Fury upon it in Blood, to cut off from it Men and Beast.*

And it cannot be deny'd, that the *very Crime* in particular which brought down the *Plague* upon *Israel*, in the time of King *David*, is come to its full Ripeness in this *wealthy City*, I mean *Pride* and *Luxury* of all sorts, insomuch that it may justly be said of *London*, as it was formerly of Sinful *Tyrus* and *Zidon*, *That their Heart was lifted up, because of their Riches and Beauty:* For which the *Lord* did not only humble them with the *Sword* and *Pestilence*, but at last utterly *destroyed* them as you read, *Ezek.* xxviii. but God forbid that a Christian People should make no better use of these our present Warnings.

But one thing affords yet a more dismal and melancholly Thought amongst us, and which, if *England* does not quickly repent of, it is justly to be dreaded will not only bring in *Pestilence*, but even all the *rest* of the *Divine Judgements*, I mean that wicked *Spirit* of

Contention,

Contention, and Uncharitable *Temper of Strife* which, like a general *Contagion*, hath infected, nay, I muſt ſay enraged the whole *Nation* to ſuch a degree, that there is not a *County*, nor *City*, not a *Town*, or *Village*, nay, not a *Pariſh*, or *Houſe*, and I wiſh it might not be ſaid, not a *Church* but is lamentably *divided*, whereby the *God of Peace* is grievouſly Offended at *all* times, and in *every* Place of the *Kingdom*; and what can you expect at laſt, but that, after having long enough abuſed *His Forbearance*, and *long Suffering*, he will come the *Severer*, and recompence the *ſlowneſs* of *his Anger*, with the *heavineſs* of *his Judgements*.

O good Lord! and who can think of *this*, and conſider our moſt miſerable *Condition* without Tears? If the forementioned *Judgement* ſhould be let in upon us at this very time of *Diviſion*, in what State ſhould the Inhabitants of this *Iſland* be to prepare for *Death*, or to appear before a *Righteous Judgement Seat of God?* When they, notwithſtanding all his Warnings, do actually go on with provoking *him* outrageouſly; or do you think the bare *Name* of a *Chriſtian*, and a *Proteſtant*, will avail you any thing, or be an Attonement for your *Unchriſtian Behaviour* at that *terrible Day?* On the contrary, it will aggravate your Guilt, and riſe in Judgement againſt you, for having been a *moſt bleſſed Pleople* before all *others* about you, both in *Temporal* and *Spiritual Bleſſings*,

and

and yet at the ſame time, *above all others*, the *moſt Hardned* and *Ungrateful*; will then not the *Lord Jeſus* ſay to all ſuch of you, *Not every one* that ſtiles himſelf a *Chriſtian*, or *ſays unto me, Lord, Lord, ſhall enter the Kingdom of Heaven; but he that does the Will of my Father which is in Heaven:* And will *he not*, after all your boaſting *of the Church, profeſs unto you; Depart from me ye that work Iniquity*, *Mat.* vii. 21, 23. unleſs a true and timely Repentance intervenes.

And *laſtly*, beſides all other *Aggravations*, muſt not we really think, that the *moſt heinous Crime* of *Perjury* alone is enough to draw down all the moſt *tremendous Judgements* upon us, ſince there is no *National Sin*, againſt which the *Omniſcient* and *Righteous God* hath more declared *himſelf?* For when once the King of *Judah*, *Zedekiah*, had broke *his Oath* even to a *Heathen-Monarch*, *Nebuchadnezzar*, and then both his *Enemy* and *Conqueror*, the *Lord God* was yet ſo incenſed againſt him, that in his Righteous Wrath he ſwore: *As I live, ſurely mine Oath that he hath deſpiſed, and my Covenant that he hath broken, even it will I recompence upon his own Head*, as accordingly both the *King* with his *Royal Family*, and the *People*, were moſt ſeverely puniſh'd, and led away into *Captivity*, as you read 11 *Reg.* xxv. and *Ezek.* xvii. And what do you think? If at this Day, (which God in his infinite Mercy prevent)

prevent) a *Proteſtant Nation* ſhould ſo far forget itſelf, as openly to break off from its *Solemn Alliance* with its *Proteſtant Neighbours*, in order to joyn with the moſt *avow'd Enemy of both*, and that too, that they might fall on and deſtroy their *own Brethren of the Houſehold of Faith?* What do you think the *Lord on High* would ſay to it? Or that *he* would ſit ſtill, and not ſend *ten times* more *Plagues* upon us, than all our *Neighbours?* Surely we ſhould the more deſerve it, the more Black and Enormeous the Crime would be: And yet ſuch *Abominations* are not only *thought*, but even *talked*, nay, I wiſh it was never heard, even *boaſted* of in this *Nation*, and what need then have we to fetch any more *Arguments* for a *National Viſitation* from Heaven. *Good Lord* open (in thy Mercy) the *Eyes* of a *blinded People*, or we muſt at laſt be utterly *loſt*.

For theſe and the like weighty Reaſons have I thought it my Duty in time to *forewarn* you, that you might not be quite *unprepared*, in caſe thoſe *Judgements* ſhould quickly befall us; and indeed if they do not, then may we well ſay, that of all *Nations we* have been dealt with *moſt mercifully*. Take, therefore, I beſeech you, theſe things to Heart, and always endeavour to be of the *Number of thoſe* that, in the *Days of Terrour* need nothing to *fear*; and for that End *follow Holineſs* and *Godlineſs*: Truly humble your ſelves all before the *Great God*, and

every

every one in *particular* do sincerely *Confess*, and heartily *Repent* of such *Personal Sins* which he is Conscious to have contributed to the *National*; and never cease to Pray for the *Peace of our Zion*: Who knoweth but the *Lord may yet return and Repent, and leave a Blessing behind him.* And howsoever *he*, in his *Incomprehensible Wisdom*, shall think fit to order *things* with *us*, unto *him* will we always *give Praise, Honour, and Glory*, both in *Health*, and in *Sickness*, both in *Life* and in *Death*, *here* in *time*, and *hereafter* to all *Eternity*. Amen.

FINIS.